

BOSTON RECORDER

And Religious Telegraph.

NATHANIEL WILLIS AND ASA RAND, PROPRIETORS AND EDITORS....CONGRESS-STREET, BOSTON, MASS.

NO. 24....VOL. XIII.

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FOREIGN INTELLIGENCE.

LOWER SAXONY.

Communicated to the Editors of the Recorder, by a gentleman of Hamburg, in a letter dated April 1, 1828.]

GENTLEMEN.—I send you the Circular of the Lower Saxony Tract Society, which was issued in November, 1826; having altered the different sums of money and the number of Tracts issued, so as to bring down the account to the close of 1827.

"This Society was formed in Hamburg in the year 1820, by a few zealous English and German individuals, who, anxious for the spiritual good of all around them, and finding themselves excluded from almost every other means, resolved to form an association for the printing of Religious Tracts. An invitation for others to join them was accordingly published, and was attended with some success. The first tract was the "End of Time" translated from Dr. Watts. The first year and a half they received about 1,54; the next year about 1,46; since which time the funds have gradually risen, so that in 1827 the sum of 1,177, was received, and 1,136 expended. Fifty-two different Tracts have been issued, and the total number of those printed is 480,150. So small a part however of the work is done,—so pressing are the claims from various quarters,—and so limited are our resources, that we must look in all directions for assistance.

"To our friends in Great Britain it will be sufficient to mention, that the sentiments of this Society are in perfect unison with those of the Societies in London, Edinburgh, &c., many of whose publications have been translated and published here. Its labors have not been in vain; the happiest results have followed, though only a small part has been discovered of the good probably produced. To shew the necessity of this institution, is to mention the well known state of godlessness on the Continent,—especially in the kingdom of Hanover, in which the labors of missionaries are entirely prohibited, by a recent order,—to point at the melancholy dearth of truly Christian instruction,—at the pestilential effects of Rationalism, Mysticism and Infidelity,—at the violent opposition raised against every least appearance of Evangelical piety,—and at the gross immorality every where prevalent.

We are sure that every lover of the Bible Society, of Missionary and Tract Societies, will approve of our undertaking, and we trust that many will be induced to render it some of their much needed assistance. The smallest contribution will essentially promote the object of the Society."

Hamburg, Nov. 1827.

(The Members of the Committee of this Society, for 1828, are T. W. Mathews, Minister; J. G. Oncken, Missionary from the Continental Society; J. O'Neil, Missionary to the Jews; R. G. Jackson, T. Beckett, T. S. Williams, W. G. Wilkins. Philip Oakden, Sec.—We subjoin the "order" mentioned in the Circular, as a curiosity. It is dated at Hanover, Oct. 20, 1826.

"The Edict of the 16th Oct. 1694 and of the 12th Oct. 1740, are again enforced by a recent Order of the Sheriff's Court at Stade. All unauthorized persons and particularly foreign Missionaries, are prohibited from preaching and holding religious meetings. Offenders will be punished by imprisonment, and foreign missionaries sent beyond the frontiers."

Our correspondent proceeds.

The prevalence of Mysticism, &c. which is alledged to be general—I cannot do better than to refer you, for information as to the nature and evil of these principles, to an able speech of Rev. D. Smith, of Homerton College, delivered at a meeting of the Continental Society in London, in 1826.

The speech alluded to is particularly marked.

The truth is there declared and nothing but the truth. Under such circumstances, it will not become a matter of surprise, that every appearance of Gospel truth, should meet with the most powerful opposition, in whatever mode it is conveyed, whether it be in the public ministrations of the Gospel, in the dissemination of religious tracts, or in a Christian's holy walk and conduct—the enemies of the cross alike appear.

Such a conflict has raged these three last years especially, in this place, and our Society has stood exposed to all the malice, the scorn & abuse of spiritual wickedness in high places.

From the preceding statement, you will perceive how much we need the assistance of others—we bring bread to the people's doors, but they do not pay for it—shall we let them hunger? No. Come over then, and help us to feed them with the bread of life. Send to them for whom nothing is prepared.

With a letter from Messrs. Van der Smissen & Co. of Altona, Germany, we have received the Evangelische Kirchenzeitung to the 27th Feb. inclusive. We translate the following:

N. F. Ols.

REVIVAL IN LITHUANIA.

The religious spirit of the age seems to have left no corner of the earth unvisited. Tribes which are excluded from the rest of the world not only by their local position, but by the narrow circle in which their language is spoken, have nevertheless caught a portion of this God-like spirit.—A remarkable instance of this kind is to be found in the religious excitement among the Lithuanians on the Russian frontier, of which we propose to give a brief account. Among this people, whose language renders them peculiarly isolated, but who are nevertheless intelligent, a sect has sprung up, or rather a society of lively, spiritual Christians, called *Sventigis* (saints) or *Moldenker* (praying persons). The origin of this sect is thus stated: Certain pious ministers in the Lithuanian parishes introduced the practice of repeating in a private assembly during the week, the sermons of Sunday. The blessing which attended this exercise, made them welcome in the houses of the virtuous shepherds, and in their assemblies the word of life became quick and powerful.

Those who shared in this extraordinary refreshment, were country people, and all in humble life. They at first announced the truth in their own villages; then went into the neighboring places and collected every where a little company of believers, whom they visited from time to time, and strengthened them in the service of God. These persons are called *Vermahnner*, (exhorters.) At length the number so much increased, that it amounted to thousands; in many places it even constitutes a majority of the population.

We have met with some delightful instances of usefulness in this place; but our expectations especially are raised, in the hope that much good is doing in the interior. Thence we receive numerous applications, and our friends there increase. A minister at some distance, recently remarks in his letter, "I could distribute thousands of Tracts in this neighborhood—not to those who for politeness sake do not refuse them, but to such as are really hungering for such food."

I will now briefly allude to the religious condition of this place; it cannot be but a very imperfect account. You must be an eye-witness to judge correctly—a pious German, whom I recently asked what I should write to you, said, "If he were to write upon the subject at large, he could fill a good octavo volume."

The Sabbath is most awfully profaned. There are four times for divine service in the former part of the day.—The *Haupt Predigh*, as it is called, is from 9 to 10 o'clock; during this hour, and from 2 to 3, the shops, &c. must be closed, but they may be and are open during the interval, and the remaining part of the day. All labor

and business of a more public nature, such as is common in the harbor, and in building, is prohibited—but on paying a deodand, permission may be obtained from the police in case of urgent necessity; but this is usually a mere excuse, and adopted in the building of a new theatre, where for six months incessantly, workmen were employed. On certain holidays, however, of *human appointment*, permission cannot be granted. Prodigality is carried on to a great extent on this day. Theatres are open, and amusements of every kind are pursued. In one district, especially, the resort of our unhappy brethren of the sea and of the lower class of the populace, is exhibited in every alluring form. There are public dancing houses, and licensed brothels, the miserable inmates throwing out their baits to catch the unwary stranger; there are exhibitions of various kinds, all tending to drown the senses in merriment, and to lead the soul to everlasting damnation. And oh! to see the crowns, male and female, young and old, all frequenting these scenes, and on that holy day, is enough to make rivers of waters flow down our eyes; how many seamen have there been ruined, how many coming from thence in drunkenness, have found a watery grave while going to their ships. Instances are very frequent.

The *Ministers of the Sanctuary* are for the most part *Societies and Deists*. A few only among them are bold to declare the truth as it is in Jesus; they are of course held up to ridicule and contempt, but their ministry is well attended. Pity, however, that even there the excellent among them are frequenters of theatres, and thus by their example much destroy the good that their ministry is calculated to produce. God has evidently been in the midst of us of late—he has in his wise Providence, called three of the greatest opponents of the truth, (*ministers*), to appear before him—we cannot follow them to hear the account they have rendered.

Sunday Schools are prohibited within the walls of the city. One has been established in one of the suburbs, and is patronized by an Evangelical clergyman; there are 300 children, and 22 teachers. At some distance another, where are about 50 children and 2 teachers. At Bremer, one is established, at which about 300 children attend, and the Senate has ordered the formation of another.

Private Meetings for prayer, &c. are prohibited; there are officers constantly on the look out.

This, Gentlemen, is a short sketch indeed, but it tells volumes. However, we are encouraged to pray for and expect an improvement, and there are means used which give a fair prospect of success, because we know that the hand of our God is upon us—it is His work, and it shall prosper.

There is a *Bible Society* here, and also a *Misionary Society*.

We have a missionary supported by the Continental Society in London, whose labors have been already greatly blessed, and also a missionary to the Jews, of whom there are about 12,000.

There are two English ministers, one of the Establishment, the other a Dissenter. The Senate has favored the latter greatly, in presenting to the church a plot of ground adjoining the harbor, on which a neat edifice has been built. The situation is peculiarly suitable. Sailors are thus invited to come, and in consideration of this class of people, a garrison has especially been erected.

D. Rafts, of Liverpool, was here 2 years ago, and opened the place for divine worship, on the 16th July, 1826; we are expecting him to officiate here again, shortly, for a few weeks.

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SABBATH SCHOOLS.

AMERICAN SUNDAY SCHOOL UNION.

The number of schools, teachers and scholars connected with the Union, in each of the United States and Territories, is as follows:

Maine—230 schools, 1,700 teachers, 11,600 scholars.

N. Hampshire—810 schools, 3,100 teachers,

13,519 scholars.

Vermont—224 schools, 1,872 teachers, 8,946 scholars.

Massachusetts—831 schools, 1,862 teachers,

36,501 scholars.

Rhode Island—27 schools, 922 teachers, 3,085 scholars.

Connecticut—90 schools, 1,930 teachers, 12,000 scholars.

In each of these States, Unions have been formed intended to embrace all the schools within their respective bounds that desire to unite.

New-York—959 schools, 10,253 teachers, 80,755 scholars.

New-Jersey—306 schools, 2,803 teachers, 19,880 scholars.

Pennsylvania—525 schools, 4,523 teachers, 33,114 scholars.

Delaware—35 schools, 346 teachers, 2,787 scholars.

Maryland—71 schools, 676 teachers, 5,646 scholars.

Alabama—10 schools, 93 teachers, 723 scholars.

Mississippi—6 schools, 46 teachers, 298 scholars.

Louisiana—3 schools, 34 teachers, 255 scholars.

Tennessee—7 schools, 83 teachers, 564 scholars.

Kentucky—13 schools, 681 teachers, 1,355 scholars.

Ohio—43 schools, 399 teachers, 2,749 scholars.

Indiana—80 schools, 577 teachers, 4,438 scholars.

Missouri and Illinois—107 schools, 475 teachers, 3,747 scholars.

Arkansas Territory—1 school.

Michigan—1 school.

Florida—1 school.

District of Columbia—29 schools, and three

of the State is not specified, making in all,

in the Territories, 36 schools, 423 teachers, 3,573 scholars.

Although the aggregate of increase of scholars in the middle States has been large since the last report, yet it is chiefly to be found in the State of New-York, which has more than doubled its numbers, while New-Jersey falls a little short of last year, and Pennsylvania has an increase of only about 4000.

Virginia—55 schools, 656 teachers, 4,897 scholars.

North Carolina—45 schools, 392 teachers, 2,457 scholars.

South Carolina—76 schools, 142 teachers, 1,080 scholars.

Georgia—42 schools, 167 teachers, 2,397 scholars.

Alabama—10 schools, 93 teachers, 723 scholars.

Mississippi—6 schools, 46 teachers, 298 scholars.

Louisiana—3 schools, 34 teachers, 255 scholars.

Tennessee—7 schools, 83 teachers, 564 scholars.

Kentucky—13 schools, 681 teachers, 1,355 scholars.

Ohio—43 schools, 399 teachers, 2,749 scholars.

Indiana—80 schools, 577 teachers, 4,438 scholars.

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ed into Episcopalians, American Presbyterians, Scotch Presbyterians, American Methodists, English Methodists, and Roman Catholics, the last being the most numerous.

In February, 1825, the American Presbyterian church was formed here, consisting of seven members. On the following Sabbath, six more were added by profession. At different times since, 35 more have been added—out of which number three have died—and a few have moved away—the church now consisting of about 40 resident members.

We are now anxious to obtain a clergyman of devoted piety, talents and *prudence*, but know not where such a one can be obtained; and what is also a matter of great discouragement to us, we have not the means of affording an adequate support. The number of the society, who are able to contribute towards this object is very small; but such as are able, have engaged to pay \$500 a year.

Some intimation has been given to us, that the Home Missionary Society, of which I see your name mentioned as Secretary—might perhaps feel disposed to extend to our society, (as it is composed principally of natives of the U. States, and is connected with a Presbytery in the State of New-York) some temporary, pecuniary assistance as well as that of selecting some suitable young man, whose Christian philanthropy would carry him beyond the bounds of his native country, and conduct him within the limits of Canada.

Whoever would come here with an expectation of effecting much good, must have the importance of his master's work deeply engraved on his heart. He should be prepared to encounter difficulties and discouragements and should possess much zeal and patience, and fortitude, and prudence, and manifest an unmitting fidelity in his master's service. Such a man we believe would be emphatically "a burning and shining light" amidst the surrounding moral darkness and spiritual declension. The labors of such a man are much needed, and we have no doubt would prove eminently useful, not only in edifying, and strengthening and encouraging the present members of Christ's little flock, but in enlarging its borders, and raising the tone of religious feeling throughout the place.

INTELLIGENCE.

For the Boston Recorder.

NORFOLK CONFERENCE OR CHURCHES.

This Conference held its semi-annual meeting May 15, 1823, at the Meeting-house of the Union Church of Braintree and Weymouth. Although the weather was unfavorable, a numerous assembly of Ministers and members of the church was convened. The Rev. Mr. Bigelow of Rochester attended as a delegate from the Old Colony Conference, and was invited to speak on the subject from Matt. V. 14, 15. After the sermon, a collection was taken in aid of the Massachusetts Missionary Society, and the Sacrament of the Lord's Supper was administered.

Seventeen Churches belong to this Conference. Three of these were not represented, owing, it is presumed, to the weather. Those represented were the following: the Evangelical Church in Stoughton, the Church in Dorchester, in Milton, in Braintree, in N. Bridgewater, the 1st & 2d in Randolph, the 1st & 2d in Weymouth, the Union in Braintree and Weymouth, the Trinitarian in Bridgewater, a Cohasset, in Hanson, and the 1st in Abington.

It is a subject of deep interest to the narratives of the state of our cause, rendered at this meeting, furnish strong evidence, that the Lord's arm is not shortened that it cannot save, nor his ear heavy that it cannot hear. At no previous meeting of the Conference have our hearts been gladdened by tokens of the divine influence so numerous, and decisive, and precious. The whole number added to the churches during the last six months is one hundred and thirty. The following brief sketch is taken mostly from the narratives rendered at this meeting.

The Church in Stoughton were driven from their sanctuary a few years since by the hand of liberality and charity. They have by great sacrifice and self-denial erected a commodious and elegant building, which is now in full use, and is considered among them. The society is small, consisting of about fifty families, and the church of as many members. The cause of religion is gradually rising. A greater degree of devotedness to the cause is manifested in the increased efforts made for its support. A tremendous pressure from without has bound together the little band of the faithful, in a closer and sweeter compact, in "the bond of perfectness;" and led them to lay hold, with a firmer grasp, of the hand of Omnipotence.

The 2d Church in Dorchester is large and flourishing, containing over three hundred members. This church was blessed, during the last season, with a precious and extensive revival. Since the time of its meeting, there has been a gathering in the fruits of that revival. The number of additions during the last six months is twenty-one. Eight of these have been received from the scholars in the Sabbath Schools, and four from the teachers. The cloud of divine mercy, which distilled upon them copious showers, has, in a great measure, passed over. Only a few scattering drops are now seen falling. But the hearts of the pious still delight to gaze upon it, and admire the sure token of the perpetual covenant, stamped by the hand of infinite faithfulness, which still shines back upon them. This church is rising up in renewed strength and vigor to sustain the various benevolences of the present day.

The Church in Milton contains over one hundred members, and has had a large increase of converts. No special attention to religion is reported to exist in this place at the present time. Efforts are made with substantial perseverance to pull down this "pillar of the truth." As yet, however, through the goodness of God, they have failed of being crowned with any formidable success. The society has lost some of its former members.

The Church in Braintree is composed of one hundred and twenty members. Five have been added since the last Conference. The state of religious feeling in this place is unusually encouraging and interesting. The manner in which God is graciously imparting His Spirit to this people is not, so much as in some others, like "a mighty rushing wind," before which nothing can stand; not like a very great fire, which burns with cold and dry; nor like an earthquake, which makes every thing tremble. There is, however, a spirit of deep seriousness, and painful conviction, and inquiry pervading the hearts of every member.

An unusual spirit of agonizing prayer has manifested itself among some of the professed people of God. The meeting for religious inquiry is attended, when the weather is favorable, by about fifty. Twenty-five have given some evidence of having broken "off their sins by righteousness, and their iniquity by turning unto God." These favorable appearances continue without any apparent abatement. And there is a great degree of satisfaction in view of what the Lord has done and is doing for this people. A perpetual shower, accompanied with thunder and lightning, and a deluge, with less danger. The benevolent objects of the day are unusually well sustained by this church and people. A Bible Class in this place, which was full and flourishing, has diminished since the prevalence of deep seriousness among the people. Some, it is feared, have deserted it, to avoid a close and personal application of truth and motives to their hearts and consciences, which in their present state of feeling they could not easily endure.

The Church in North Bridgewater contains one hundred and ninety members. The state of religion in this place very nearly resembles that in Braintree, last mentioned. During the last six months twelve have been added to this church. A very gratifying and unusual attention to religion characterizes the people. Religious meetings are full, and solemn, and interesting, without very strong excitement. Serious feelings, like a noiseless tide, rolls on deep and strong, but slowly. The meeting of inquiry is attended by about twenty-five. As large a number have given precious evidence of having been "born again."

The number of trembling, and fearful, and desponding souls who have been revived and re-animated in a precious token for good. Hopes and joys, that were too languid to swell the heart with courage, and revive the arm with strength for the combat, have been invigorated. The effective body of the Lord's army has been recruited from the hospital, as well as from the ranks of the enemy. The Bible Class has been transformed into a Moral Lecture Room, and attends by about two hundred. At this meeting anonymous contributions are handed to the pastor, to be discussed at a future meeting. The attention is increasing rather than abating.

The First Church in Randolph is composed of one hundred and twenty-eight members. To this six have been added since the last conference. The gentle influence of divine grace has been manifest among this people for several months past. About twenty have begun to indulge the hope of the Christians. A degree of seriousness still remains, though not so great as in months past. It is feared that God bestows less of his influence, because his people ask for less, and are contented with it, and reconciled to it.

The Union Church of Braintree and Weymouth is composed of about ninety members. Fifteen have been added since the last Conference. In that time the state of religion in this place has been deeply interesting. A serious attention, of limited extent, had previously commenced. It has pleased God since to manifest the "work of his grace with power." During a period of several days the public attention was almost wholly absorbed with the subject of religion. Thirty young men were under powerful conviction at the same time, besides several others. But little else could be spoken, or heard, of the thought but the one thing needful. The subscribers, and the most resolute, found there was one stronger than themselves—those instrumentalists of this revival are, that from forty to seventy have given evidence that they have "turned to the Lord." A large proportion of these are heads of families; and still more interesting, nearly two out of three are males—several of these men of intelligence and influence—and men, whom the wisdom of this world would not have selected, as the most likely, to be the subjects of a revival. The attention in this place still continues. New cases of conviction and hopeful conversion occur weekly, and of a very interesting character. It need scarcely be added that the benevolent operations of the day are well sustained by this people.

The first Church in Weymouth is composed of about one hundred and sixty members. They are liberally engaged in the benevolent efforts of the day. A Review of Religion commenced in this place about a year since, and had a safe and steady progress, till the interest became so great, as to leave scarcely any individual in the parish, wholly unaffected; though many, it is feared, are now savingly affected.

[Having published last week a separate account of a revival in this parish, written by the pastor, we omit nearly the entire account as embraced in the Conference narrative. Two additional statements, however, are made. One is, that of the 60 heads of families who have been added to the church, in 20 instances both husband and wife are among the number. Another is, that the revival has almost annihilated profaneness; and has, by the acknowledgement of retailers, reduced the consumption of ardent spirits from barrels to gallons.] *Eds. Rec.*

The Second Church in Weymouth comprises seventy members. Here is a large and flourishing congregation of about six hundred souls, waiting for the moving of the waters. Six have been added to the church since the last Conference. Within the past year, there has been a season of strong excitement, but it was of short duration. This brief season of light has not however been succeeded by total darkness. An Inquiry meeting is still maintained with some serious appearances; and cases of hopeful conversion occur occasionally. The Bible Class was once large in this place, but is now small.

The Trinitarian Church in Bridgewater has existed but a few years, and is at the commencement of a little band of friends, who separated themselves from a Unitarian Society for conscience' sake; and God has owned them and blessed them as a church. The church now consists of eighty-three members. Four have been added since the last conference, and twenty-five have recently been examined for admission. And yet the whole number of souls belonging to this Society is but two hundred and thirty. During the last winter, an unusual love for prayer was manifested by the fact, that the Prayer meeting began to be well attended. Immediately after this a great degree of tenderness was found in the minds of impenitent sinners. A meeting for Inquiry was instituted, which has been attended by from twenty to fifty. Thirty have professed to indulge the hope of salvation, and are now members of this community. The church is still maintained with increasing interest by persons of all ages between twelve and fifty. Five families have been added to this Society since the last conference, and two or three more are expected. This Society being young and small, receives missionary assistance in the support of the Gospel. But it is gratifying to learn that in their abundant affection for the cause of benevolence, they actually contribute to that cause as much as they receive. Two or three hopeful conversions have occurred weekly in this place, for the last three months; and appearances are still encouraging.

The Church in Cohasset, and Hanson, and the 2d in Randolph, were present at this meeting, and the narratives of the state of their cause, rendered at this meeting, furnish strong evidence, that the Lord's arm is not shortened that it cannot save, nor his ear heavy that it cannot hear.

At no previous meeting of the Conference have our hearts been gladdened by tokens of the divine influence so numerous, and decisive, and precious. The whole number added to the churches during the last six months is one hundred and thirty. The following brief sketch is taken mostly from the narratives rendered at this meeting.

The Church in Stoughton were driven from their sanctuary a few years since by the hand of liberality and charity. They have by great sacrifice and self-denial erected a commodious and elegant building, which is now in full use, and is considered among them. The society is small, consisting of about fifty families, and the church of as many members. The cause of religion is gradually rising. A greater degree of devotedness to the cause is manifested in the increased efforts made for its support. A tremendous pressure from without has bound together the little band of the faithful, in a closer and sweeter compact, in "the bond of perfectness;" and led them to lay hold, with a firmer grasp, of the hand of Omnipotence.

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As yet, however, through the goodness of God, they have failed of being crowned with any formidable success. The society has lost some of its former members.

The Church in Braintree is composed of one hundred and twenty members. Five have been added since the last Conference. The state of religious feeling in this place is unusually encouraging and interesting. The manner in which God is graciously imparting His Spirit to this people is not, so much as in some others, like "a mighty rushing wind," before which nothing can stand; not like a very great fire, which burns with cold and dry; nor like an earthquake, which makes every thing tremble. There is, however, a spirit of deep seriousness, and painful conviction, and inquiry pervading the hearts of every member.

An unusual spirit of agonizing prayer has manifested itself among some of the professed people of God. The meeting for religious inquiry is attended, when the weather is favorable, by about fifty. Twenty-five have given some evidence of having broken "off their sins by righteousness, and their iniquity by turning unto God."

These favorable appearances continue without any apparent abatement. And there is a great degree of satisfaction in view of what the Lord has done and is doing for this people. A perpetual shower, accompanied with thunder and lightning, and a deluge, with less danger.

The benevolent objects of the day are unusually well sustained by this church and people. A Bible Class in this place, which was full and flourishing, has diminished since the prevalence of deep seriousness among the people. Some, it is feared, have deserted it, to avoid a close and personal application of truth and motives to their hearts and consciences, which in their present state of feeling they could not easily endure.

The Church in North Bridgewater contains one hundred and ninety members. The state of religion in this place very nearly resembles that in Braintree, last mentioned. During the last six months twelve have been added to this church. A very gratifying and unusual attention to religion characterizes the people. Religious meetings are full, and solemn, and interesting, without very strong excitement. Serious feelings, like a noiseless tide, rolls on deep and strong, but slowly.

The meeting of inquiry is attended by about twenty-five. As large a number have given precious evidence of having been "born again."

The number of trembling, and fearful, and desponding souls who have been revived and re-animated in a precious token for good. Hopes and joys, that were too languid to swell the heart with courage, and revive the arm with strength for the combat, have been invigorated.

The effective body of the Lord's army has been recruited from the hospital, as well as from the ranks of the enemy. The Bible Class has been transformed into a Moral Lecture Room, and attends by about two hundred.

At this meeting anonymous contributions are handed to the pastor, to be discussed at a future meeting. The attention is increasing rather than abating.

The First Church in Randolph is composed of one hundred and twenty-eight members. To this six have been added since the last conference. The gentle influence of divine grace has been manifest among this people for several months past. About twenty have begun to indulge the hope of the Christians. A degree of seriousness still remains, though not so great as in months past. It is feared that God bestows less of his influence, because his people ask for less, and are contented with it, and reconciled to it.

The Union Church of Braintree and Weymouth is composed of about ninety members. Fifteen have been added since the last Conference. In that time the state of religion in this place has been deeply interesting. A serious attention, of limited extent, had previously commenced.

It has pleased God since to manifest the "work of his grace with power." During a period of several days the public attention was almost wholly absorbed with the subject of religion. Thirty young men were under powerful conviction at the same time, besides several others.

But little else could be spoken, or heard, of the thought but the one thing needful.

The subscribers, and the most resolute, found there was one stronger than themselves—those instrumentalists of this revival are, that from forty to seventy have given evidence that they have "turned to the Lord."

A large proportion of these are heads of families; and still more interesting, nearly two out of three are males—several of these men of intelligence and influence—and men, whom the wisdom of this world would not have selected, as the most likely, to be the subjects of a revival.

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This life, and his contributions to every benevolent effort for the salvation of the world. Here, all will acknowledge his obligations, and none will restrain him from the full discharge of his duty. But he may do all these, and leave many important things undone. Much more than this he must do, or not come up to the scriptural standard of living Christianity; much must he both say and do, actively, openly, and with perseverance to the end of life. At least we believe, that his glorious Lord expects much more than this from him who is bought with a price, and who has a place in his house better than of sons or of daughters. In short, we believe that private brethren in general are called upon to take an active part, in one way or another, in the things that pertain to the kingdom. Without assuming official stations or duties, they have their place and their responsibilities in the army of the faithful. They are not deacons or pastors; but they are brethren in Christ and followers of the Lamb, and it is their dishonor if they do nothing more than others. They are not commanders, or even subaltern officers; but God hath chosen them to be soldiers, and they must stand to their arms and follow his standard.

That we shall be happy to extend all the patronage in our power to the Union Theological Seminary, in Prince Edward County, Va.

Resolved.—That we cordially approve of the exertions, which are made and proposed for the thorough education of pious young men in the Southern states, with a view of their laboring as ministers of the Gospel in that portion of our country;

That we shall be happy to extend all the patronage in our power to the Union Theological Seminary, in Prince Edward County, Va.

That we now give to the Rev. Dr. Rice, the Agent of the Seminary for that purpose, the following resolution was unanimously adopted.

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BOSTON RECORDER.

RELIGIOUS SUMMARY.

France.—A publication, in parts, is in progress in Paris, intitled, "The Evangelical Pulpit;" being a reprint of the best sermons, many of them now very scarce, of Protestant preachers of the last two centuries.—*Vt. Chen.*

Germany.—A magnificent plan is in progress for collecting and reprinting, in a cheap form, the whole of the works of the Continental Reformers of the sixteenth century, including some unpublished treatises. Four or five octavo volumes will be published yearly, at one dollar each.—*ib.*

We have received a letter from Professor Robinson, dated Halle, April 4, in which he says, "After spending three months in Berlin, I have returned to this place, where I shall remain a month or two, and then set off for Switzerland and the North of Italy; and if God will, spend the next winter in Paris."—*N. Y. Obs.*

The Polish Jews.—The London Standard makes mention of a very important fact. It states that "the majority of the Polish Jews already recognise the spiritual character of the Messiah, and half confess a Trinity, merely doubting or denying historically as to the fact of our Lord being the appointed Mediator." If this can be depended upon, we have only to say that it is one of the most remarkable "signs of the times" we have yet been called upon to record.—*N. Y. Obs.*

Convention.—The Annual Convention of the Protestant Episcopal Church in the diocese of Pennsylvania, commenced its session in this city, May 20th, and adjourned on the 23d at 9 o'clock, P. M. Only two subjects of much interest came before the body for consideration, viz., the alterations in the Liturgy, which were sent to the several State Conventions from the General Convention of 1826, for their approval or disapproval; and the proposed alteration in the Constitution and Canons of the church in this State, which were reported by a committee appointed for that purpose by the convention at Harrisburg. The first question was referred to the next convention.

The committee who had the other matter in charge, deserve commendation for the time and labour which they have evidently devoted to the subject. Their views with respect to Episcopal power, differed widely from a large minority of the convention, and we think will be less and less approved both by the clergy and laity of our church as they have time for calm and dispassionate reflection upon their bearings. We regard it a happy circumstance that nothing was definitively settled upon so important a subject, and that there will be time allowed for consideration and discussion. *Phil. [Epis.] Rec.*

New Jersey Episcopal Convention.—This convention met on the 25th of May, at Burlington. There were present, the bishop, and nine presbyters. Thirteen parishes were represented.—The aggregate of the parochial reports was nearly as follows: Communicants, five hundred and sixty-one; Baptisms, one hundred and forty-eight; Families, six hundred and eighty-four; Funerals, forty-nine; Sunday scholars, one hundred and sixty-six.

The General Conference of the Methodist Episcopal Church have elected Dr. N. Bangs for Editor of the Christian Advocate and Journal. Shall we be pardoned for expressing the hope that this change in the editorship will be followed by a change in the spirit of that paper?—*Vt. Chen.*

The connexion between the Canada Conference and the General Conference of the United States has been dissolved.

Princeton Theological Seminary.—It appears from the Report of the Directors of this Institution to the General Assembly, that the number of students a year ago was 91—largest number at any period since, 110—present number, 99.—At the close of the last summer term, certificates were conferred on 14 young gentlemen who had completed their theological course in the Seminary. The receipts of the year in behalf of indigent students, amounted to \$1,824, besides furniture, books, and clothing. In addition to this is the bequest of Rev. Samuel Batchford, D.D., late of Lancingburgh, for founding a Scholarship—the sum requisite being \$2,500. Balance of the Contingent Fund now on hand, \$18 32; General Expense Fund, \$701 17; Education Fund, \$139 67.

Dr. Milnor.—We would call the attention of our readers to the address of the Rev. Dr. Milnor at the Anniversary of the American Tract Society, particularly to what he says upon the subject of union with other denominations of Christians. We will lament the day when our church, by any legislative act, shall take a step to interrupt the holy intercourse which has begun to be cultivated between some of our ministers and people, and the fellow citizens of other communions in the great benevolent operations of the day.—

The foundation stone of a Catholic Church was laid at Dover, N. H., on the 14th ult., by the Rev. Chas. French. He has also laid the foundation of one at Eastport, and is to lay another at Portland in a few days.—*ib.*

Tracts in Portland.—The Managers of the Female Auxiliary Tract Society of the 2d Parish in Portland, say, in their second report, that the town has been divided into 6 Districts, and two managers appointed to each, by whom every family have been supplied with Tracts who were unable to become subscribers. In one district, Tracts have been sent to 70 families; in another, to 30 families. The colored school has been supplied with them. The loan of Tracts has been very useful. Many have been sent to destitute places in the country. The Society at present consists of about 270 members. Several have withdrawn during the past year, and 24 new ones have been obtained. 155,400 pages of Tracts have been distributed by the Committee, 75,000 to subscribers, 21,400 gratuitously. The amount of subscriptions received the present year, is \$144,20.

We learn, that a few benevolent individuals authorized the managers of the Pennsylvania Branch Tract Society, to announce on the evening of its anniversary, that 1000 pages of Tracts would be given gratuitously to every member or lay delegate of any denomination purchasing 1000 pages at the depository. We are informed that about 80,000 have already been taken by the members of the General Assembly and of the Episcopal Convention.

Winchester, Va.—At its late meeting from a few of the members of the church, to excite the deepest sorrow; a remarkable was heard, from the increasing intelligence was relating that is called a revival, had been, during the year past, a very encouraging addition to the community.

New Classis.—The Particular Synod of New-York, at their late meeting, in consequence of a reference made to it by the Classis of New York, divided this Classis into the New-York Classis and the South Classis of New-York. The last, or the new Classis was organized May 20. The Rev. Dr. Murray preached the Sermon.

Ref. Dutch Mag.

General Assembly.—Most of the Presbyteries reported something done to suppress the vice of intemperance within their bounds. And in many instances very energetic measures have been adopted, which promise the most beneficial results. Several Presbyteries also reported the adoption of measures to promote the better observance of the Sabbath. Let Christians faithfully and perseveringly exert their influence in regard to these two objects, and a great change will soon be manifest in the moral aspect of our land. *[Philad.]*

Sabbath School Concert.—The Editor of a School Magazine at Albany, proposes to publish an annual article, suitable to be read at the Concert for Sabbath Schools.

Juvenile Missionary Societies.—The visit of Messrs. King and Kirk to this city, has occasioned, we understand, the formation of two new Juvenile Missionary Societies, of rather unusual interest, because they were originated spontaneously by children, and are composed of persons under 14 years of age. They are called a *Male and Female Juvenile Missionary Society.* *Philad.*

Monthly Concert in a Steam Boat.—The last monthly concert was observed on board the Steam Boat Macdonough from New-York to Hartford. A contribution of \$500, by the hands of Rev. Isaac Lewis, late of Greenwich, is acknowledged by Rev. J. Hawes, to be appropriated to missionary purposes. This good custom will soon be extended to all Steam Boats, and give new interest to their public accommodations.

Conn. Obs.

Hartford, Conn.—The Rev. Mr. Landear has been engaged at Hartford some weeks, as a Domestic Missionary; and on the first Sabbath in June preached under a Bethel flag on board a schooner.

The Rev. Hubbel Loomis, late pastor of the Congregational church in Willington, Conn. has lately been immersed; and also publicly recognized or ordained, as a minister in the Baptist connection. Three other members of the same church have become Baptists.

Receipts of the American Tract Society from May 2 to May 15, including 9 Life Directors and 16 Life Members:—\$726 96; received for Tracts sold, \$3,230 70—total, \$3,957 66.

The Treasurer of the American Home Missionary Society acknowledges the receipt, from April 15th to May 15th, 1828, of the sum of \$2,642. The Rev. Miles P. Squier, agent in the western part of New York, acknowledges the receipt, from April 7th, to May 13th, 1828, of \$750.

Donations to the American Board, from April 21st to May 15th, inclusive, \$6,226 42. **Ladies:** Mrs. Cynthia Flint, deceased, \$5; Mrs. Martha Denison, deceased, \$1000.

Massachusetts Missionary Society.—Collection on the Sabbath before last, in Rev. Mr. Emerson's Society, Salem, \$41 20; at the Tabernacle \$52 00. Subscribers, \$74; Rev. Mr. Cowles' Society, Danvers, \$50.

The Essex County (N. J.) Sabbath School Union have adopted a resolution appropriating \$300 towards the support of a Sabbath School Missionary, to be employed for a whole year within the boundaries of that State.

New Paper.—We have received the first number of the Kingston Gazette and Religious Advocate, a religious newspaper published at Kingston, Upper Canada. It is to be devoted to no particular denomination; but aims by the circulation of religious intelligence and doctrines, to promote the general interests of the church of Christ.

New Churches in Southwark.—The Philadelphian says, that the First and Second Presbyterian Churches of Southwark are rapidly progressing, and that both the flourishing little flocks connected with them, are determined not to abandon this desolate field, until each has erected a temple for the Lord. They have received about 100 members within the last year.

The Rev. Dr. Conwell, Roman Catholic Bishop of Philadelphia, has been affectionately called to Rome by His Holiness the Pope. The Rev. Messrs. Harold and Ryan are directed to leave Philadelphia, and officiate at Cincinnati.

Mr. Danforth has been dismissed at his request from his church in New-Castle, Del. by the Presbytery of New-Castle. "The reason of the resignation is understood to be the conviction on the mind of Mr. Danforth, that he would be more useful as an evangelist, than as a settled Pastor."

The corner stone of a new Presbyterian Church has been laid at Philadelphia, by Rev. T. Osborn.—Address by Dr. Beecher.—*Palla.*

A Meeting-house has been erected at East Aurora, N. York, by several denominations of Christians.—*ib.*

New Church.—The corner stone of a new church was laid at Wilmington, Del. May 5th, for the Second Presbyterian Church under the care of Rev. Mr. Gilbert. It is undertaken in consequence of the increase of his congregation, and a desire to obtain more central situation.

Tracts in Portland.—The Managers of the Female Auxiliary Tract Society of the 2d Parish in Portland, say, in their second report, that the town has been divided into 6 Districts, and two managers appointed to each, by whom every family have been supplied with Tracts who were unable to become subscribers. In one district, Tracts have been sent to 70 families; in another, to 30 families. The colored school has been supplied with them. The loan of Tracts has been very useful. Many have been sent to destitute places in the country. The Society at present consists of about 270 members. Several have withdrawn during the past year, and 24 new ones have been obtained. 155,400 pages of Tracts have been distributed by the Committee, 75,000 to subscribers, 21,400 gratuitously. The amount of subscriptions received the present year, is \$144,20.

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ORDINATIONS, &c.
Ordained on Thursday the 22d ult. at New Market, N. H. **Mr. DAVID SANFORD.** Introductory prayer by Rev. G. C. Beckwith, Lowell, Mass.; from Rom. 1: 16. Consecrating prayer by Rev. W. F. Rowland, Exeter. Charge to the Pastor by Rev. J. French, North Hampton. Right Hand of Fellowship by Rev. O. Pearson, Kingston. Address to the Church & Society, by Rev. J. Merrill, Dracut. Concluding prayer by Rev. L. A. Safford, Brentwood.

The Church in this place, gathered together by the labor of the Rev. Mr. Sanford, on the 18th ult. proposed for admission; there are besides about 30 hopeful converts and the prospects of a continued revival are encouraging. The obstacles to the progress of pure and undefiled religion in our manufacturing villages can be fully conceived only by those who have seen them and feel them, and struggled with them. But it is immensely important to give them the gospel in all its purity and power; and the little band in New Market will doubtless receive, as well they deserve, the sympathy, prayers and patronage of the christian community. *[Conn.]*

On the 4th ult. the Rev. TIMOTHY STONE, late of Cambridge, installed in Chancery, Pastor of the Church and Society of East Haven, Conn. Mr. Selden, of Westbrook, officiated the Consecration, from 2 Chron. 6: 41.

May 21, Mr. HARVEY LYON was ordained, and installed as Pastor of the Congregation in Vernon, Ohio. At the same time a House was dedicated to the worship of God. Sermon by Mr. Lathrop.

June 4, Mr. DANIEL AUSTIN, was ordained over the Unitarian church in Brighton, as Successor to Dr. Foster resigned.

At Philadelphia, as Priests in the Episcopal order, Rev. BENJAMIN HUTCHINS, a missionary, and Rev. JOHN A. HICKS, minister of Easton.—At Phillipsburg, N. Y. Mr. John R. Goodman, as a Deacon.

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POETRY.

Lines written with a pencil, in the Mariner's Church,
by the Boston Bard.

SAILOR, THERE'S HOPE FOR THEE.

Blest be that voice now heard afar,
O'er the dark rolling sea,
That whispers to the hardy tar,
" Sailor, there's hope for thee."

Blest be that pure, that Christian love,
That boundless charity,
That bears the Olive, like the dove,
Brave, generous tar, to thee.

Blest be those lips, in accents mild,
From sordid motives free,
That first proclaimed to Ocean's child,
Poor sailor, love to thee.

Love hast thou the foam wave,
From sin nor danger free,
Till Mercy stretch'd her arm to save—
To save, brave sailor, thee.

God of the just! Oh, lend thine ear,
A blessing such decree,
On those who spread these tidings dear,
" Sailor, there's hope for thee."

MISCELLANEOUS.

For the Boston Recorder.
How far may a Minister travel on the Sabbath to preach the Gospel?

This question, Messrs. Editors, I have found peculiarly perplexing and trying; nor have I ever been able to settle it with all the precision and evidence, that I earnestly wished. In the first part of my ministrations, I was accustomed to travel on Saturday and on the evening of the Sabbath or on Monday, in going and returning, when the distance was more than four miles. I did not in my mind, very confidently condemn those, who travelled that distance, to attend public worship; but thought, that if I was in an error, I was erring on the safe side, and that it was much better to be too strict, than too loose, in honoring "the holy of the Lord." For many years, I have been fully convinced that I was in an error, and also, that there is no safe side in practical error. I was (tho' unintentionally indeed, yet really) violating the fifth commandment. I was passing a sentence of condemnation upon one of my venerable ancestors, now I trust, a saint in glory. He was accustomed, when not favored with preaching nearer, to travel six miles on the Sabbath to hear the gospel, and then to return home on the Sabbath. I believe neither he nor any one ever had doubt whether it was his duty so to do. I was passing a sentence of condemnation upon some of my own flock, and upon thousands of others, who were accustomed to travel more than four miles on the Sabbath, to attend public worship. Instead of being an "ensemble to the flock," in relation to this important point, I practically condemned those, whom no one considered guilty. I was also condemning many excellent ministers, who, as I now verily believe, were certainly in this point and probably in many others, more holy than myself; and encouraging the enemies of the Lord to blaspheme and speak reproachfully, and to bring railing accusations against his faithful servants for doing their duty.

Convinced of my error, I immediately changed my practice. It is now my fixed opinion, that it is lawful and expedient for a minister to travel six or seven miles on Sabbath morning, rather than before, when it is his duty to attend public worship at such distance from his family. If any of your correspondents, especially Z. C. should think this distance too great, he will confer upon me an unspeakable obligation, by showing me, how far the Lord of the Sabbath allows me to travel on his day, to preach his word.

May, 1828.

S. CONSCIENCE.

For the Boston Recorder.
MESSRS. EDITORS.—Through your paper will you permit me seriously to "beg" your correspondent Z. C. to answer the following questions respecting ministers riding on the Sabbath for exchanges?

1. Is it lawful for any persons to tax "poor beasts" with the labor of carrying them to meet on the Sabbath?

2. Is it lawful for ministers, who live two or three miles from their own meetings, to ride there on the Sabbath?

3. Is it lawful or proper that ministers exchange at all? Should this be answered in the affirmative, then, 4. May they ride that distance on the Sabbath?

5. As they ride not for pleasure, nor for any secular object, but solely to worship God, may they lawfully ride as far as many others do for the same purpose every Sabbath?

6. If they may, what are their utmost limits?

7. Is it suitable when they exchange to preach "old sermons," though new to the people where they preach?

I believe as fully as Z. C. that the *first day* of the week is holy in the same sense as the *seventh* used to be, and that it is a day of rest for "poor beasts," and I should be glad to see the precise line of duty, in this matter, drawn out definitely, clearly, truly: and I will engage that one minister in Massachusetts shall keep the law of the holy Sabbath.

A CLERGYMAN.

For the Boston Recorder.
MESSRS. EDITORS.—I think it very important that the queries in your paper of the 16th inst. copied from the N. H. Observer, should be answered. And I would propose the following queries preliminary to those from the Observer.

1. When an Ecclesiastical Council is called and undertakes to act on any important subject, ought they or ought they not to understand the matter in question, before they make up their report?

2. In case an Ecclesiastical Council should make up their report, not all understanding the subject on which they had been called to act; and should afterward find on its being made public, that its effect has been subversive of good order, and injurious to the cause of Christ in the world; what ought said Council to do?

May 19, 1828.

A QUERIST.

AN ALARMING FACT.

A committee of the Common Council of New York, (or Albany,) in a late report respecting the Sabbath law, made the following statement. "There are few who will not admit, that to the influence of Christianity, this country is indebted for its civilization—its learning—its free institutions—and its general happiness. There are few who would not consider the extinction of Christianity, as fatal to the best interests of the nation—as a prelude to anarchy and barbarism. A proposition for the general abolition of Christianity in the United States, would therefore excite universal abhorrence. But it is to be feared, that a proposition to abolish the Christian Sabbath, would not meet with opposition so universal. And yet, in the judgment of your committee, there is nothing plainer, than that the extinction of Christianity itself, essentially depends on the preservation of the Sabbath."

A correspondent of the London Baptist Magazine, recommends very earnestly the forming of Missionary Associations in Sunday Schools—not chiefly for the sake of any funds that might thus be obtained for the promotion of a good object,

but for its influence as part of the education of the children.

Vt. Chron.

Church of Scotland.—The General Assembly of the Scottish Church have addressed to the people of Scotland, a Letter on the Propagation of the Gospel in British India. Members of the Scottish Church have done much to promote the propagation of religious knowledge over the Heathen world, but the present, it is observed, is the first occasion, on which these endeavors have been combined in a general and national undertaking.

The plan is, to establish a Central Seminary of Education, with branch schools in the surrounding country for the benefit of the children of the native population—under the charge of Teachers from Scotland, aided by native assistants. The Head Master is to be a clergyman; and is to employ most of his time in preaching, distributing books, &c. among those natives, more especially, who have already received a liberal education.

The *Missionary Register* expresses regret, that an undue preference is given in the plan to the rich and learned. The following remarks from that publication, when we consider the long and extensive experience of the Society of which it is the organ—may be regarded as strong testimony in favor of the course pursued by the American Missionaries in the East.

"This defect, however, will cure itself.—Half-enlightened and half-hearted men will, at times, be found in posts of service for which they are utterly disqualifed; but the Church of Scotland will find, what the Church of England finds, that both her Conscience and her Regulation suffer, unless her representatives are enlightened and devoted men. Such men will soon find, that the state of the Natives of India requires a Missionary should be a *PERPETUAL PREACHER*—in season and out of season—to the learned and the unlearned—to the rich and the poor—in the Church and the private abode—in the crowded and tumultuous mela, or to the group by the way-side; everywhere, but with wisdom, the Minister of Christ who is deeply imbued with the love of his Master, will labor to spread among the teeming population of India the savour of His Name. The effect of these labors has been, by some persons greatly undervalued; but were the many hundreds of true converts which have been the fruit of this toil reduced to tens or to units, the duty would remain the same, and the heart of every zealous Missionary would continue to respond to its call."

BURNING OF THEATRES.

The destruction of the Bowery Theatre, with the cluster of grog-shops and other kindred establishments which had grown up at its base, has given rise to much conversation, and revealed many alarming facts, relative to the influence of theatrical performances upon the public morals. It is not for us to repeat in print all that we hear in private—but such is the impression on the subject at this moment, that we do believe, if the suffrages of our citizens were demanded on the question whether a new Theatre should be erected, three-fourths, if not seven-eights, of this pleasure-loving community would lit up their voices against his faithful servants for doing their duty.

The history of this Theatre has been short and eventful. On the 17th of June, 1826, the cornerstone was laid by a public officer, who but for this act might still have been the Mayor of New-York. The ceremony was performed on *Saturday afternoon*, at 5 o'clock, as if to bring it as nearly as possible in conjunction with the Sabbath; and in completing the inner-work, we are assured from various sources, that the Sabbath was not distinguished from the rest of the week. In the spring of 1827, the Managers imported a lot of French dancers, of a description which had not before been tolerated in the country, and exhibited them to as many as could be allure by low prices and glowing placards, to behold their indecent dress and lascivious gestures. On the 26th of May, 1828, after having done more to corrupt the minds of youth than perhaps any other Theatre in existence within so short a period; it was suddenly burnt to the ground, and in its flames passed off the spirits of two immortal beings, who might otherwise have lived to be a blessing to society.

Why is it that so many Theatres are destroyed by fire and other calamities? The number is but very few—a dozen or twenty in a nation; and yet the accidents which befall them are frequent and distressing. The following, and probably others, have occurred in London:

Drury Lane Theatre—burnt in 1791, and again in 1809. Opera House—burnt in 1789. Haymarket Theatre—21 persons killed, Feb. 3, 1794. Astley's Amphitheatre—burnt in 1794, and again in 1802. Covent Garden Theatre—burnt 1809. Pantheon Opera House—burnt 1809. Sadler's Wells—18 persons killed, Oct. 15, 1807. Royal Circus—burnt about three years since. Brunswick Theatre—fell down Feb. 28, 1828—11 persons killed.

Add to these:

A Theatre at Turin—burnt Feb. 20, 1828. Richmond Theatre—burnt Dec. 1811—100 to 150 lives lost. Park Theatre, New-York—25th May, 1820. Waterloo Theatre—26th May, 1828—2 lives pure.

Philadelphia Theatre—particulars not known.*

We have before us a letter from London, in which the writer states, that in passing the Brunswick Theatre on the Sabbath, some months since, he saw the masons and the carpenters at work upon it, just as if it had been a week day."

Says a correspondent, "I remember a Theatre that was consumed a few years ago in the city of London, which had been ingeniously contrived to hold a quantity of water in the roof; and I recollect also, that the first play which was performed in it was opened with a most presumptuous epigram by a celebrated actress, setting at defiance, with heaven-daring confidence, the element of fire; as though that awful and devouring flame was its own master, and not the servant of Him by whose almighty fiat it bursts forth, spreads, and is again extinguished."

A heedless world may consider these things the work of chance. But the Christian, who knows that even a sparrow falls not to the ground without God's notice, will see in them the agency of his Almighty arm, testifying his displeasure against sin.

N. Y. OBS.

* The Theatre in Boston was burnt in the day time, Feb. 2, 1798, kindled during a rehearsal.

TEMPERANCE.

Amherst, Ms.—We understand that a merchant has opened a store in this village, which intoxiating liquors will be kept for sale. A public house also has just been opened, in which it is designed, to try the experiment of accommodating the public, without the usual arrangements of a bar.

Pittsfield, Ms.—On Monday last, the town of Pittsfield voted, almost unanimously, to disapprove of the practice of treating at representative elections; and our Representatives went home, for the first time, for many years, without paying for their honors with Rum.—*Pitts. Argus.*

It is almost incredible, that the practice of treating at elections has prevailed in such a town as Pittsfield, at least within a half century.

And yet, in the judgment of your committee, there is nothing plainer, than that the existence of Christianity itself, essentially depends on the preservation of the Sabbath.

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The Rev. Dr. Woodbridge, of Hadley, has been appointed by the Hampshire Temperance Society, an agent to visit all the towns in the county, for the purpose of collecting information, and forming Auxiliaries wherever it is practicable. Dr. W. has accepted the appointment and will soon enter upon its duties.—*N. E. Inq.*

Sunday Drift Shop.—The Common Council of New-York has passed an additional Sabbath law, agreeably to the petition of several thousand citizens. It provides, that no retailer shall be entitled to a renewal of his license, against whom a complaint has been made on behalf of his having violated the law by selling on two different Sundays. It also provides, that the penalty for a second conviction shall be the loss of his license for the ensuing year.

OBITUARY.

In Saco, April 26, Dr. RICHARD CUTTS SHANNON, aged 55. The death of this much lamented man was occasioned by a Paralytic shock, which he received five days before his decease, while in the discharge of his duty to the sick, whom he never neglected, even when in want of relief, which it was ever his desire to afford others. Dr. S. was a native of Dover, was a graduate of Cambridge College,—commenced and pursued his ecclesiastical studies as a Student in the United States. After relinquishing this employment, he commenced the practice of physic in Saco, where he was employed in his profession for nearly 30 years, and by his attention and skill, gained extensive patronage. For the last twenty years of his life he was a professor follower of his Master, and in his whole deportment showed to all, with whom he was associated, that he was governed by the spirit and principles of the gospel.

During the last eight years of this time he maintained the office of Deacon in the first Church in Saco: and it may be truly said of him, "he used the office of a Deacon well," and in the minds of all with whom he was connected, he "practiced to himself a good degree."

He died as a Christian, and his friends and relatives could not fail to commend him to every man's confidence and esteem; and while, by the latter he was qualified to alleviate the diseases of the bodies of men, by the former he was prepared to do good to their souls, and when he had made his prescriptions to the sick, even remembered that it was God, who renders them salutary, and he never neglected to bear his patients in the arms of his supplication before the throne of grace for God's blessing upon them.—As a Christian he was ardently beloved. To all the benevolent operations of the present day his heart was always open to contribute his assistance, as the Lord had prospered him.

In every relation in life he was beloved and respected. As a husband, father and Christian, his loss is irreparable. As a Physician, he withheld no sacrifice and never shrank from any labor, when the welfare of his patients called for his assistance. In all his devotions he was ardent and interesting. In the prayer-meeting and the conference room, his voice was always heard, unless prevented by ill health or the duties of his profession,—and listened to with satisfaction and delight.

In him not only his family, but the church sustains a loss: and a loss which, in many respects, can never be made up. But while his death is deeply lamented by all, who knew him, they have a permanent source of consolation in their affliction; for God himself has declared, "blessed are the dead who die in the Lord; for they rest in him."

CH. MIRROR.

Died in Attleborough on the 15th of April last, Mr. JOHN HAYES in the 71st year of his age. He was a native of Hopkinton, Mass., where he spent the greater part of his life, and was a useful member of society. At the age of 19, he entered the army of the revolution, in which he faithfully served six years. About 25 years ago he removed to Attleborough, where he remained till his death, much respected and beloved. In the various relations of life, as a husband, a parent, a friend, a neighbor, a citizen and especially as a *Christian Brother*, he appeared to great advantage. In 1815, he made a public profession of his faith in Jesus Christ, and united with the First Congregational Church in Attleborough. During the last eight years of his life he was subjected to heavy trials, being in a feeble state of body; and was sometimes for days and weeks together exercised with severe and constant pains; which he bore with Christian submission to the will of God.—He was a firm believer in the doctrines of grace, and placed his trust in the saving efficacy of his Son. He was indeed, apparently, a genuine Christian. As he advanced in age, and in infirmities, his grace appeared more and more vigorous and lively exercise, and his evidences of preparation for heaven, proportionately brightened. Having kept the faith, he finished his course, with joyful expectation of receiving "the crown of life, which the Lord hath promised to them that fear him."—*Com.*

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